reason immersed and plunged into matter, and, as it were, fuddled in it, and confounded with it. Nature is not the. Divine art archetypal, but only ectypal ; it is a living stamp or signature of the Diviae wisdom; which, though it act exactly ac* cording to its archetype, yet it doth not at all comprehend nor understand the reason of what itself doth. And the difference between these two may be -resembled to that between the Xoyoc * y&aft-roc, the reason of the mind and conception, — called *verbnm mentis,* and the Xoyoc Trpo^opucoc, the reason of external speech ; — the latter of which, though it bear a certain stamp and impress of the former upon it, yet itself is nothing but articulate sound devoid of all understanding and sense. Or else we may illustrate this business by another similitude, comparing the Divine art and wisdom to ,an architect, but nature to a manuary opificer; the difference betwixt which two is thus set forth by Aristotle pertinently to our purpose:

rove *cLPYVrfKTOvag irzpi* c/cacrrov ruu&rtpoutf *tcai* Met. I. i.e. 1»

'*' " - - ' P- S60'
tmu*

aecvat *vOuZj&fMV* T&JV aorevwv, /cat iv.oper.

on rdc OIT/OC ra>v

ot S ^>^irap *teat T(M>V* a^v^cav fvta, *wont p&V9 OVK* aSora olov /cam TO Trup. raficy oui; ai//uj(a ^uasi rtw €/caorov* roug Si ^ctporl^vac St cfloc- We account

the architects in every thing more honourable than the manuary opificers, because they understand the reason of things done ; whereas the other, as some inanimate things, only do, not knowing what they do ; the difference between them being only tiii% that inanimate things act by a certain

nature in then», bmt the manuary opificer by habit— Thus nature may be called the xaprl^v^ or manuary opificer, that acts subserviently under the archi*